

**Translation**  
**of**  
**The Hor Book of Breathings**

by

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## Hieroglyphic Text Accompanying Facsimile 1

(1) [The Osiris, God's father, ] priest of Amon-Re, king of the gods, priest of Min, who massacres his enemies,<sup>1</sup> priest of Khonsu, who is powerful in Thebes.<sup>2</sup> (2) . . . Hôr, justified, the son of one of like titles,<sup>3</sup> master of the secrets, god's priest, Usirwer, justified, [born of the house wife, the musician (3) of Amon-Re,] Taykhebyt. May your soul live in their midst. May you be buried at the head of the West. . . . (4) . . . . . (5) May you give to him beautiful and useful things on the west [of Thebes] like the mountains of Manu.<sup>4</sup>

## Text of the Hor Book of Breathings

The section numbers are those of the standard text of Louver P3284.

### §15

I. [Osiris shall be brought in]to the great pool of Khonsu, (2) and likewise [the Osiris Hôr, justified] born of Taykhebyt, justified, (3) after his two hands have been clasped to his heart. (4) The Document of Breathing which <Isis> made shall (also) be buried, which (5) is written on both the inside and outside of it,<sup>5</sup> (and wrapped) in royal linen, being placed<sup>6</sup> <under><sup>7</sup> his (6) left arm near<sup>8</sup> his heart, while<sup>9</sup> the bearer of (7) his coffin works on its outside.

If this book<sup>10</sup> is made for him, then he will (8) breathe like the souls of the gods forever and (9) ever.

### §1

II. The beginning [of the Document of Breathing], which [Isis] made [for her brother, Osiris to cause his soul to live, to cause his body to live, to rejuvenate all his limbs] (2) again, [so that he might join] the horizon with his father, Re, [to cause his soul to appear in heaven as the

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<sup>1</sup> Baer read *k3 mw.t=f* "bull of his mother" (Baer, 116). Quaegebeur first recognized it as "prophet of Min who massacres his enemies," see Jan Quaegebeur, "Books of Thoth Belonging to Owners of Portraits? On Dating Late Hieratic Funerary Papyri," in *Portraits and Masks: Burial Customs in Roman Egypt*, ed. M. L. Bierbrier (London: British Museum, 1997), 74. So too Marc Coenen, "The Dating of the Papyri Joseph Smith I, X, and XI and Min who Massacres his Enemies," in *Egyptian Religion, The Last Thousand Years, Part II, Studies Dedicated to the Memory of Jan Quaegebeur, Willy Clarysse, Antoon Schoors, and Harco Willems*, eds., Uitgeverij Peeters en Departement Oosterse Stueis, Leyden 1998, 1103-1115.

<sup>2</sup> This title of Khonsu is found in the Ptolemaic period (see Wilhelm Spiegelberg, "Miscellen," *Zeitschrift der Ägyptischen Sprache*, 58 (1923), 156-57. The Greek equivalent is Χεσκισίχης.

<sup>3</sup> In the Greco-Roman period *s3 mi nn* means that the son was of similar priestly rank, not necessarily having the exact same titles. See Jan Quaegebeur, "Le papyrus Denon à La Haye et une famille de prophètes Min -Amon," *Aspekte Spätägyptischer Kultur: Festschrift für Erich Winter zum 65. Geburtstag* (Mainz am Rhein: Verlag Philipp von Zabern, 1994), 214.

<sup>4</sup> *M3n.w* a region in the netherworld (Wb. II, 29).

<sup>5</sup> Written *n-im=s* a Late Egyptian and Demotic form of *im=s*.

<sup>6</sup> *rdi.tw* circumstantial use of the Old Perfective.

<sup>7</sup> Louvre 3284 has *hr* here.

<sup>8</sup> Louvre 3284 has *n p3 mtr n* here.

<sup>9</sup> Late Egyptian usage of *iw* to introduce a circumstantial clause. Louvre 3284 lacks the *iw*.

<sup>10</sup> *md3.t* – literally "papyrus roll" (Wb II, 187, 6). Also used for religious compositions (Wb. II, 187, 14)

disk of the moon, so that his body might shine like Orion in the womb of Nut, and to] (3) cause [the same] thing to happen to the Osiris Hôr, justified, [born of Taykhebyt, justified.]

Hide (it)! Keep (it) secret!<sup>11</sup> (4) Do not let anyone read it, since it is effective for a man in the god's domain so that he might live again successfully millions of times.

## §2

(5) O [Osiris,] Hôr, justified, born of Ta[ykhebyt, justified, you have been purified. Your heart has been purified.<sup>12</sup> Your front is in] (a state of) purity, and your back (6) is in (a state) of cleanliness. Your midsection is <cleansed> with soda [and natron.<sup>13</sup> There is no part of you (polluted) by sin.

May the Osiris Hôr, justified, born of (7) Taykhebyt, justified, be purified in that pool of [the Field of Offerings to the north of the Field of the Grasshopper.] May Wadjet (8) and Nekhbet have purify you in the fourth hour of the night and the [fourth] hour [of the day.]

[Come, Osiris Hôr, justified, born of Taykhebyt], justified. May you enter the Hall (9) of the Two Truths, having been purified from every sin [and misdeed. Stone of Truth is your name.]

## §3

[O] Osiris Hôr, justified, may you enter (10) into the hereafter [in] a state of great purity. [May the Two Goddesses of Truth] purify you [in the Great Hall. May a purification be performed for you in the Hall of Geb ] and may your body [be purified] in the Hall (11) of Shu. You see Re when [he] sets and [Atum in the evening. Amon is with you, giving you breath and Ptah] (12) is fashioning your limbs.

May you enter into the horizon together with Re. [May they receive your soul into the Neshmet boat with Osiris. May they make your soul divine in the House of Geb, since you are justified forever and ever.]

## §4

**III.** [Osiris,] Hôr, justified, born of Tay[khebyt, justified, may your name endure and may your body last, then your mummy will flourish.<sup>14</sup> You shall never be turned back from heaven or earth. May you be made happy<sup>15</sup> in the presence of Re.] (2) May your soul live in the presence of Amon. May your body be renewed in the presence of Osiris. May you breathe forever [and ever.]

## §5

[May your soul make for you invocation offerings of bread, beer, beef and fowl, libations] and (3) incense during the course [of every day. Your flesh is on] <your> bones,

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<sup>11</sup> *imn* “keep (it) secret” is unique to this Book of Breathings. Others have only *hꜣp* “hide (it).”

<sup>12</sup> Reading *iw=k wꜣb(.tj)*. The predicate must be an old perfective. “You are pure” would be *wꜣb tjw* (Gardiner §139). “You are a pure one” would be *iw=k m wꜣb* (Gardiner §38).

<sup>13</sup> *hꜣy-ib.t=k m bd hsmn* literally “your midsection is in soda and natron.”

<sup>14</sup> Other copies of the Book of Breathings have a simple *sꜣdm=f* form rather than the *sꜣdm.hꜣr=f* form found here.

<sup>15</sup> *hꜣd hꜣr=k* literally “may your face shine.”

made<sup>16</sup> like your form on earth. May you drink with [your throat.<sup>17</sup> May you eat with your mouth. May your receive] (4) offerings with [the souls of the gods. May] Anubis [protect] you and may he guard you. You shall not be turned back from the gates (5) [of the hereafter.] May the twice [great] and mighty [Thoth,] Lord of Hermopolis, come to you. May he write for you the Book of Breathing with his own fingers. May [your soul] breathe<sup>18</sup> (6) [forever.] May you assume again your form on earth among the living, having been made divine together with the souls of the gods, your heart being the heart of Re, and your limbs (7) [the limbs of the Great God.]<sup>19</sup>

## §6

[O Osiris,] Hôr, justified. Amon is with you every day . . . in the House of Re. May you live again. May Wepwawet open for you the [beautiful] path. (8) [May you see with your eyes, hear with your] ears, speak with your mouth, and walk with your legs, your soul having been made divine in the hereafter so that it can assume any form it desires.<sup>20</sup>

May you cause the rustlings(?)<sup>21</sup> of the noble Ished tree in Heliopolis. May you awake<sup>22</sup> every day and see the rays (10) [of the sun.

May Amon come to you bearing the breath of life. May he cause you to breathe [in] your coffin. May you go forth to the earth every day. May you be given the Document (11) [of Breathing of Thoth for] for your protection. May you breathe by means of it like Re. May your eye see the rays of the (sun's) disk.

May they speak truth concerning you (12) [in the presence of Osiris. May "justified" be written upon your body. May Horus, the Avenger of His Father, (even) Horus of Edfu, protect your body, and may he cause your soul to be divine like all the gods do, while the soul of Re is animating [your soul] and (13) [the soul of Shu is surrounding your [nos]trils.

## §7

O Osiris Hôr, justified, born of Taykhebyt, justified. May your soul breathe [anyplace you want.] **IV.** You are on [the throne of Osiris. Foremost of the Westerners is your name. The Great Hapy has come to you from Elephantine to fill<sup>23</sup> your offering table with provisions.]

## §8

<sup>16</sup> [*h<sup>c</sup>.wt=k hr*] *qs.w<=k> irw mi q(i)=k hr-tp t3 - irw* here is difficult. If *irw* were a passive participle, it should be feminine to agree with *h<sup>c</sup>.wt*. The parallel passage in Louvre 3284 the *irw* is missing, but instead of *qi* it has *irw* for "form," i.e. *h<sup>c</sup>.wt=k hr qs.w=k mi irw.w=k* 8. Louvre 3291 on the other hand also has *q3iw=k*. The *irw* here is most likely the result of confusion between *irw* and *q3*.

<sup>17</sup> In the Late Period, *snb.t* can also mean "throat" (*Wb.* IV, 513, 11).

<sup>18</sup> There seems to be 3<sup>rd</sup> masculine singular pronoun, mistakenly written after the verb to breathe, i.e. *snsn=f*.

<sup>19</sup> *ib=k ib n R<sup>c</sup> h<sup>c</sup>.t=k [h<sup>c</sup>.t n ntr 3]* - nominal clause using direct juxtaposition (Gardiner §125; Adolf Erman, *Neuägyptische Grammatik* (Hildesheim: Georg Olms Verlagsbuchhandlung, 1968), §§454-5).

<sup>20</sup> *r-mr=f* - a late Egyptian relative form is used here.

<sup>21</sup> *šršr* is a hapax legomenon found only here in the Book of Breathing (*Wb.* IV, 529, 7).

<sup>22</sup> *nhs=k tw* - literally "may you wake yourself."

<sup>23</sup> Taking *mḥ=f* to be a virtual purpose clause.

(2) Osiris Hôr, [justified, born of Taykhebyt, justified. May the gods of Upper and Lower Egypt come to you and guide you to the Alcha'a<sup>24</sup> together with your soul. May] you [accompany] (3) Osiris and may you breathe within Rostau. [May Hapetnebes<sup>25</sup> protect you together with the Great God, while your body is living] (4) in Busiris and the Thinite Nome, and your soul is living in heaven every day.

## §9

[Osiris Hôr, justified, born of Taykhebyt, justified. May Sekhmet have power over those who conspire against you, while Horus,] (5) Great of Hearts, is protecting you, Horus of Edfu [is doing what you want, and Horus of the Two Eyes<sup>26</sup> is guarding your body. May you endure in] (6) life, prosperity, and health, having been established upon your throne in the Sacred Land.

[Come now Osiris Hôr, justified, born of Taykhebyt, justified. You] (7) have arisen in your form, complete in your royal regalia. May you spend the night in life. [May you spend your time in health. May you walk and breathe] (8) anywhere. May Re shine in your cave<sup>27</sup> like (he did upon) Osiris. May [you] breathe [and live on his rays.

May Amon animate] (9) your ka, may it live, prosper, and be healthy.<sup>28</sup> May the Document of Breathing cause you to flourish. May you accompany Osiris and [Horus, Lord of the Henu boat. You are the Great God,] (10) foremost among the gods. May your face live and your form be beautiful, while your name endures every day. May you enter into the god's [very great hall] (11) in Busiris, and may you see the Foremost of the Westerners at the Wag festival.<sup>29</sup> May your odor be as pleasant as a young man's. [May your name be as great as] (12) an august noble.

## §10

O Osiris Hôr, justified. May your soul live by means of the Document of Breathing. [May you join with] (13) <your> soul. May you enter into the hereafter without your enemy. You are a divine soul [in Busiris. You have your heart. It will not be far from you.<sup>30</sup>]

(The remainder of the papyrus is missing. Louvre Papyrus 3284, III, 21 to V, 11 can be used for the missing text.)

## Translation of the Text Accompanying Facsimile 3

### Bottom line:<sup>31</sup>

<sup>24</sup> *rq-hh* – Late Period and Ptolemaic designation of a holy place in Abydos (Old Coptic **ⲁⲗⲭⲁⲁ**, Greek a)lxai) (Wb. I, 213, 5 & 6).

<sup>25</sup> *Htp(.t)-nb=s* literally “she who hides her lord” the name of the necropolis at Abydos (Wb. III, 31, 3).

<sup>26</sup> Epithet of Horus of Pharbaithos (Wb. II, 107, 14).

<sup>27</sup> *tp(h).t* < *tp(h).t* (Wb. V, 364, 11)

<sup>28</sup> The abbreviated form of the standard formula, *nh*, *wz*, *snb* has been written after *k3=k* (your ka). It is not found in the parallel texts.

<sup>29</sup> A festival of Osiris celebrated on the 18<sup>th</sup> day of the first month of the Egyptian year.

<sup>30</sup> Emending to *nn hrw<=f> r=k*.

<sup>31</sup> This line reads from left to right rather than the normal right to left.

The gods of the West, the gods of the cavern,<sup>32</sup> the gods of the south, north, west, and east say:<sup>33</sup> May Osiris, Hôr, justified, born of<sup>34</sup> Taykhebyt, prosper.<sup>35</sup>

**Line to the Right of Isis (Figure 2):**

The great Isis,<sup>36</sup> mother of the god.<sup>37</sup>

**The Three Lines to the Right of Osiris (Figure 1):**

(1) Words spoken by Osiris, the Foremost of the Westerners: (2) May you, Osiris, Hôr, abide at (3) the side of the throne of his greatness.

**Line in Front of Ma'at (Figure 4):**

(1) Ma'at, Lady of the West.<sup>38</sup>

**The Two Lines in Front of the deceased (Figure 5):<sup>39</sup>**

(1) Osiris, Hôr,<sup>40</sup> the<sup>41</sup> (2) justified forever.

**The Three Lines in Front of Anubis (Figure 6):<sup>42</sup>**

(1) Words spoken by Anubis<sup>43</sup> . . . (2) Lord of heaven, foremost of (3) the Westerners.<sup>44</sup>

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<sup>32</sup> *qrt.y(w)*, a common epithet for gods of the kingdom of the dead. *Wb.* V, 62, 10.

<sup>33</sup> *in < i in* (cf. Gardiner, *Egyptian Grammar*, §§ 436-37)

<sup>34</sup> One would have expected *ms n* rather than *ir' n* here, but *ir'* can be used to indicate the mother as well as the father (*Wb.* I, 111, 3).

<sup>35</sup> *swꜣd* intransitive in Late and Hellenistic periods (*Wb.* IV, 65, 8).

<sup>36</sup> Isis is regularly portrayed wearing cow's horns with a moon disk.

<sup>37</sup> Isis is the mother of Horus.

<sup>38</sup> The figure here has the ma'at feather headdress.

<sup>39</sup> These signs also read from left to right rather than the normal right to left.

<sup>40</sup> The figure is that of Hôr, the owner of the papyrus, being introduced into the presence of Osiris.

<sup>41</sup> The use of the definite article *pꜣ* before *mꜣꜥ-hrw* is most unusual, but it is clearly there.

<sup>42</sup> These signs also read from left to right rather than the normal right to left.

<sup>43</sup> Anubis is often found conducting the dead in the Hall of Judgment. (A good example is in the vignette to Chapter 125 of the Book of the Dead shown in Faulkner, 34.)

<sup>44</sup> The reading is far from certain, but this is a common title for Anubis as well as Osiris (*Wb.* III, 305, 13)